



## *Don't You Hear the Red Man Calling?*

"Show me a token for good that they which hate me  
may be ashamed; because Thou Lord hast  
holpen me and comforted me."—P's. 86. 17.

"There is no discharge in that war."—Ecl. 8. 8.

How slowly abuses die! How freely abuse is poured  
upon men, who seek to end the old, decaying order, by  
those who, living in this order, hate that it should give  
"place to new"!

The investigation into Indian schools and Indian life  
generally in the North-West and British Columbia was not  
begun in order to please the Bishops, Missionaries, or others  
engaged in the work. It was never supposed that the  
results, which their inaction has rendered it necessary to  
make more or less public, would be aught but distasteful  
to them. This work was undertaken in the interests of the  
Indian. It was carried on in the same interests, and will  
be continued, God helping, notwithstanding all difficulties  
that may be cast in the way.

A paper called a protest has been signed by three or  
four individuals, and has been printed and published. I  
disliked up to the present to let the information gained go  
beyond those immediately interested, in the hope that with-  
out awakening public indignation, matters might be reme-  
died. This was the more called for as the Churches which  
in the earlier days did much good work were so largely  
interested in, and to a great extent responsible for the same,  
but this action of the individuals above referred to makes

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it necessary that the facts contained in this paper should be presented. There is not the same occasion for reticence to-day that existed some years ago, as, fortunately, through unremitting labour, the work of reorganization has now been, thank God, fairly begun. In perusing this protest it is very surprising how many mistakes can be condensed into so small a space, and how uninformed men can be of matters which they have had opportunity of learning, and as to which they pose as experts. A Bishop whose name appeared as appended to this paper demanded that his name should be withdrawn therefrom. He stated that the only satisfactory answer which could be made to the statements objected to would be the records which should have been kept, without which it was impossible to determine that the statements sought to be answered were untrue. These records were not, and could not, be furnished, and so HE ERASED HIS SIGNATURE FROM THE PROTEST! It is to be regretted that the other signatories were not wise enough to follow his example and replenish the waste paper basket with the discredited protest.

Years ago, when the Church in the East was called upon to aid more largely the Indian and other work in the North-west, it became necessary to ascertain the true position of affairs. The burden was cast upon the Board of Management as Trustees for the subscribers to the M. S. C. C., to ascertain the needs of the various localities, and the best method of dealing with the funds entrusted to them. Then began enquiries which have since been diligently, amidst many difficulties, carried on.

From 1902 to 1905 the Indian Committee continued its investigations and sought to procure such statistics as would throw light upon the correctness of the pleasing reports, almost universally presented for information by the Principals, Missionaries, and others immediately engaged in carrying on the work.

The results thus far ascertained led the House of Bishops at the Fourth Session of "The General Synod of the Church

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of England in the Dominion of Canada" (September, 1905) to adopt the following resolution;

"Whereas, in order to promote the well-being and progress of the Indian population, it is necessary to secure the regular attendance of the children at the schools provided for them;

And Whereas, THIS HOUSE HAS HEARD WITH GRAVE CONCERN THAT THE NUMBER IN ATTENDANCE IS SO FAR BELOW WHAT IT MIGHT, AND COULD, BE;

Be it Resolved, That, the Lower House concurring, this Synod do request the Indian Committee of the M. S. C. C. to bring this matter to the attention of the Department of Indian Affairs, AND TO CO-OPERATE WITH OTHER CHRISTIAN BODIES IN SECURING A PROPER ATTENDANCE AT THE SCHOOLS."

In this resolution the Lower House unanimously concurred.

The Indian Committee, under the instructions received from the Board, pursued its enquiries and met representatives of the Presbyterian and Methodist Churches—co-workers among the Indians.

A large amount of correspondence took place between the Special Indian Committee appointed by the Board of Management, the Bishops of the Northwest, and others from whom advice and information was sought.

IT SOON BECAME EVIDENT THAT THERE WAS JUSTLY A GENERAL AND STRONG FEELING OF DISSATISFACTION WITH THE MODE IN WHICH WORK AMONG THE INDIANS OF THE NORTHWEST AND BRITISH COLUMBIA WAS BEING CARRIED ON.

It is impossible to give more than a few lines from the numerous and lengthy statements which were received in answer to the questions asked. ALL SHOWED THE ABSOLUTE NECESSITY OF A RADICAL CHANGE.

In a very recent report of the great Church Missionary

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Society which has done so large a work among the Indians the following statements are found:

"The work in the Northwest, Canada, Missions is largely pastoral."

"BOTH MISSIONS AND GOVERNMENT HAVE MADE A GREAT MISTAKE IN TRYING TO KEEP THE INDIANS IN A DEPENDENT POSITION INSTEAD OF LETTING THEM FACE THE WORLD AND LETTING THEM EITHER SWIM OR SINK."

"DRUNKNESS AND IMMORALITY INCREASE AMONG THE HALFBREEDS AND AMONG THE INDIANS."

In the number of "The Algoma Missionary News" for June, 1906, is found the following statement:

"THE NUMBER OF PAGAN AND UNEDUCATED INDIANS IS PRINCIPALLY THE RESULT OF MISSIONARY APATHY AND A LACK OF NECESSARY MEANS FOR A MORE VIGOROUS PROSECUTION OF THE WORK."

One of the missionaries, most earnestly engaged in this work gave his views at that time as follows:

"From the commencement of the work in Moosonee and Keewatin THERE WERE DAY SCHOOLS ESTABLISHED AND MAINTAINED. MISSIONARIES WERE TEACHERS AND TEACHERS WERE MISSIONARIES. THIS HAS BEEN A FEATURE OF THE WORK ALL ALONG."

"Now take the case of Algoma. The work there is old, too—dating back to Sullivan, Wilson, Fauquier and others. (IT REALLY GOES BACK TO 1830). But what was the nature of the work? And what the extent of it? Was it not rather one-sided? It was and is still practically, or almost, LIMITED TO ONE OR TWO BOARDING SCHOOLS, WHILE THE VAST FIELD OF MISSION WORK, WITH ITS WAITING HARVEST IN THE REGIONS BEYOND, WAS VIRTUALLY LEFT UNTOUCHED, LEFT TO THE TENDER MERCIES OF ROME, WHO WAS NOT SLOW IN TAKING ADVANTAGE OF THE OPPORTUNITY."

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"Or place these three Dioceses in another light, Moosonee and Keewatin (as one or as two) were taken hold of and worked by the C. M. S. in its usual way, EVANGELIZATION AND EDUCATION GOING HAND IN HAND."

"Algoma was from the first taken hold of and worked by Eastern Canada. Now, in view of the facts and figures presented in the report one feels like asking the question, etc."

On the 15th of November, 1906, the Bishop of Qu'Appelle wrote:

"I have always considered that THE EXPENSE OF THE BOARDING SCHOOL IS MUCH TOO GREAT FOR ITS RELATIVE IMPORTANCE TO THE GENERAL WORK OF THE DIOCESE. I do most unhesitatingly think that THE OLD METHOD OF CARRYING ON WORK AMONG THE INDIANS WAS MORE FRUITFUL IN CONVERSIONS TO THE CHRISTIAN FAITH THAN OUR INDIAN SCHOOLS HAVE AS YET SHOWN THEMSELVES TO BE."

On the 24th of October, 1906, the Bishop of Keewatin wrote:

"I think there is a DANGER OF OVERLOOKING THE EVANGELISTIC WORK AMONG THE INDIANS."

"Government will not maintain, neither should they be expected to maintain, ALL THE PRESENT SCHOOLS, but should be at liberty TO CONCENTRATE OR MOVE TO OTHER PLACES AS THEY THINK BEST."

On the 27th of October, 1906, the Bishop of Saskatchewan wrote in respect of the proposals then made to him for reorganization:

"I CAN ONLY ENDORSE THEM, AND NEED HARDLY ADD TO THEM. CONCENTRATION OF THE INDIANS IN A FEW RESERVES, some sort of compulsory education, and the faithful continuance to entrust the teaching to the Churches which have hitherto carried it on, are three points on which all agree. THE PRESENT SYSTEM OF MANAGEMENT OF INDIANS IN THE WEST IS WASTE-



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FUL, DETRIMENTAL TO THE INDIANS, AND CALCULATED ONLY TO FIND PLACES AND JOBS, etc."

"The work is of necessity more (almost) parochial and on the Reserves. MORE MIGHT BE DONE HAD WE THE RIGHT MEN AND THE MONEY, for travelling is expensive, and the missionaries complain they cannot afford it."

In the same month the Bishop of Moosonee wrote:

"I still hold that if the spread of disease is to be checked, and THE APPALLING DEATH-RATE AMONGST THE CHILDREN MITIGATED, either the Church or the Indian Department must be responsible for the domestic training of the Indian children."

Again he wrote as to the work in Moosonee:

"Instead of schools it may be better to establish two small institutions, one west, and the other east, for the training of native teachers and Clergy. It is quite clear from the attitude of the Home Societies, as well as from the M. S. C. C. Board, that the Indians must either live or die in a spiritual sense without European ministrations and support, and WE MUST SET TO WORK AT ONCE AND PREPARE THEM FOR THE CRISIS."

The Reverend John Hines, C. M. S. Missionary of over thirty years' standing, writes in November, 1906:

"It would greatly facilitate matters in every way if certain small bands living on separate Reserves could be brought together. . . and thus SAVE THE COST of one or more farm instructors, AND KEEP UP OF ONE OR MORE SCHOOLS."

"It is the unanimous opinion of the Mission Board, based on the experience of years, that unless the Government adopts the system of compulsory education amongst the Indians living on Reservations, ITS MONEY, AND OUR EFFORTS, ARE ALMOST AS GOOD AS WASTED, as not a single family on any one Reserve complies with the printed regulations of the Department."

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The Reverend E. Matheson wrote on the same date:

"THE GROUPING OF A NUMBER OF INDIAN RESERVES into one—or, better still, if possible, into two, denominationally—Roman and Protestant, would greatly LESSEN THE EXPENSE, AND INCREASE THE EFFICIENCY for both Church and State."

And a valued Missionary in active work among the Indians in the Northwest warns us that—

"While it is true that even here most of the Indians are baptised, yet THEY ARE VERY FAR FROM BEING CHRISTIANS."

The above extracts taken from a volume of correspondence received, the facts set out in the letter of the first of January, 1908, and the report of the 28th of April last, found at pages 30 to 36 of this communication, convinced the members of the Committee that THEY WOULD BE CULPABLE UNLESS IMMEDIATE AND VIGOROUS ACTION WERE TAKEN.

A memorandum was prepared at a meeting in Toronto of the three religious bodies engaged together in this work on April 6th, 1907, after several meetings of the representatives of these three Churches in Winnipeg. The first clause in this memorandum is:

"That the Government be requested to create an ADVISORY BOARD of Indian education, to which all Churches and organizations engaged in Indian work shall have the privilege of nominating two representatives each."

In an accompanying memorandum presented to the Superintendent there was the following:

"Should not THE NUMBER OF THE SCHOOLS BE LESSENED and a system of CONCENTRATION be introduced with BETTER TEACHERS and more UP-TO-DATE EQUIPMENTS and the expensive INDUSTRIAL SCHOOLS BE REDUCED to three which might stand as quasi high schools, the others being replaced by good resident schools in which the EDUCATION TO FIT FOR LIFE WORK in the localities should be given."



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These two papers were made part of the report which was presented by the Indian Committee to the Board of Management of the M. S. C. C., and on the motion of the writer, seconded by the Archbishop of Ruperts Land this report of the Indian Committee was adopted.

With the same mover and seconder a resolution was carried—

"That two representatives be appointed to co-operate with the Government on suggested ADVISORY BOARD, and to aid in every way in their power in having THE SUGGESTIONS MADE CARRIED INTO OPERATION. That the two representatives be Hon. S. H. Blake and Bishop of Moosonee, who shall report from time to time to the Executive Committee of this Board."

At that meeting, which took place in Hamilton on the 11th of April, 1907, were present, amongst others, the Archbishop of Ruperts Land, and the Bishops of Algoma, Ottawa, Mackenzie River, Keewatin and Moosonee, when the following resolution found on the Minutes of the Board was passed:—

Moved by Archbishop Carey, seconded by the Bishop of Moosonee—and supported by the Archbishop of Ruperts Land—That a hearty vote of thanks be given to Hon. Mr. Blake for the work he had done in connection with the Indian Committee. Carried unanimously."

At the meeting of the Board on the 25th of October, 1907, on the motion of Dean Farthing, seconded by the Bishop of Huron, it was "Resolved" in reference to "the maintaining the work of the Church in the Northwest Dioceses of Canada"—

"That a Committee be appointed to consider what RE-ARRANGEMENT OR OTHER CHANGES IN THE FIELD COULD BE EFFECTED which would secure the greatest possible efficiency combined with the necessary economy, and also to report as to the best means of effecting such changes as they recommend."

It is needless to say that this resolution was CARRIED

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WITHOUT DISSENT, as no member of the Board quarrelled with the proposition that AS THE MEMBERS OF THE CHURCH IN THE EASTERN PORTIONS OF CANADA CONTRIBUTED OVER THREE-FOURTHS OF THE FUNDS FOR MISSIONARY PURPOSES, IT WAS BUT RIGHT THAT THEY SHOULD HAVE A SUBSTANTIAL VOICE IN SUGGESTING "WHAT RE-ARRANGEMENT OR OTHER CHANGES IN THE FIELD" SHOULD REASONABLY BE MADE IN THE INTEREST OF THE WHOLE CHURCH.

I heartily thank the Superintendent of Indian Affairs, the Honourable Frank Oliver and the Deputy Superintendent, Mr. Frank Pedley, for the manner in which they have taken up and fully investigated the questions presented to them; and notwithstanding the opposition of those who should have helped, have worked out a plan from which all really interested in and capable of judging look for great results. I feel also grateful to the Bishops of Qu'Appelle, Moosonee, Keewatin and Caledonia and other good friends for the practical assistance and sympathy which they have given and for the facts which they have supplied, and on which the action taken was and is based.

I thank also Dr. Bryce, the chief Medical Officer of the Department of Indian Affairs for his valuable pamphlet published in 1907 which throws much light upon the questions at issue. It is said that his visit of some weeks was too short a time in which to ascertain fully the position of Indian schools. If, however, he discovered all that he did in the "short time" referred to, WHAT WOULD HE HAVE FOUND OUT IF HIS VISIT HAD BEEN PROLONGED? Possibly those who complain of the short visit might have more ground for regret if a fuller time was given and more ground covered, and the defects more completely ascertained! It is strange how different the view is of THE TRAINED MEDICAL MAN AS OPPOSED TO THE ORDINARY EVERYDAY LAYMAN'S. I only quote two passages, which are as follows:—

"It suffices for us to know, however, that OF A TOTAL

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OF 1537 PUPILS REPORTED UPON, NEARLY 25 PER CENT. ARE DEAD. OF ONE SCHOOL WITH AN ABSOLUTELY ACCURATE STATEMENT 69 PER CENT. OF EX-PUPILS ARE DEAD, and that EVERYWHERE THE ALMOST INVARIABLE CAUSE OF DEATH GIVEN IS TUBERCULOSIS." "With but two or three exceptions NO SERIOUS ATTEMPT AT THE VENTILATION OF DORMITORIES or SCHOOL-ROOMS has hitherto been made; that the air space of both is, in the absence of regular and sufficient ventilation, extremely inadequate. The old-fashioned buildings, their very varied and imperfect methods of heating, and AN ALMOST COMPLETE LACK OF THE KNOWLEDGE OF THE MEANING OF VENTILATION and of methods for accomplishing it in the different schools ARE RESPONSIBLE FOR THIS MOST SERIOUS CONDITION which HAS BEEN DEMONSTRATED and WHICH DEMANDS AN IMMEDIATE REMEDY."

That the actual situation HAS NOT BEEN FULLY REALIZED EITHER BY THE STATES OF THE SCHOOLS OR BY THE MEDICAL OFFICERS except in a few instances is shown by the reports received from month to

I was only able IN ONE CASE TO OBTAIN STATISTICS. This was from EMMANUEL COLLEGE, which gave them for the past SEVENTEEN YEARS, SHOWING THAT 133 PUPILS HAD IN THAT PERIOD PASSED THROUGH THE SCHOOL, of WHOM 32 HAD IN THAT PERIOD DIED. This it was contended was a school that should be continued and in which no change should be made, etc!!

On the 1st of January last I wrote to the Superintendent of Indian Affairs a letter, the careful perusal of which I solicit from all who take an interest in Indian affairs. I hope that it will be observed that the witnesses who speak upon this subject are TWO WESTERN BISHOPS, men skilled in the work, and who reside in the localities as to which they bear testimony. There is also one—a PRINCIPAL OF ONE OF THE SCHOOLS—who is said to

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have been long engaged in the work. These simply VOICED THE UTTERANCES OF MANY WHO HAD GIVEN INFORMATION, which compared with the glowing accounts usually sent by those interested in keeping matters as they are, filled one with astonishment.

Toronto, 1st January, 1908.

The Honourable Frank Oliver,  
Superintendent-General of Indian Affairs.  
Ottawa.

My dear Sir,—I thank you for sending me a copy of the report on Indian Affairs for the year 1906-7, and also of the report on schools by Dr. Bryce, which I have distributed amongst the friends who are interested in these matters. I determined to devote the first day of the new year to consideration of your yearly report, and also of a number of letters which I have received bearing on the subject, and in writing to you, although I shall not be able to post this letter to you until to-morrow.

And, first, I send you very heartily all the best wishes of the season, and trust that this year may be to you most prosperous—especially in connection with the Indian Department and the progress made in the care of our wards, the red men, who have given us such large value for the comparative trifles we have promised to render them back in return.

There are not a few who feel very much dissatisfied in the contemplation of the position of our Indian brethren. CONTACT WITH THE WHITE MAN IS LARGELY KILLING OUT THE OLD-TIME NOBLE QUALITIES OF THE ABORIGINAL INHABITANTS, AND REPLACING THESE WITH THE VICES OF THE WHITE MAN, WHICH SO RAPIDLY DEBASE AND DESTROY IN TIME LARGELY EXTERMINATE.

It is better that we should thankfully recognize and fulfil our clear obligation in this matter rather than wait

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until, forgetting, it is beaten in upon us by the blighting of our crops, the absence of rainfall, the presence of frost, the canker worm, and disturbances in the land among the immigrants and the dissatisfied inhabitants, or other disaster justly sent down upon us.

During the past five years those interested in Indian work in Manitoba, the Northwest, and British Columbia, have increasingly presented their wants to their friends in Eastern Canada. This occasioned on the part of the latter a closer investigation of the work, its needs, and the method of carrying it on, which led to the serious consideration as to whether the marvellous opening-up of the country, the presence of the ubiquitous white man, with all the vices which that brings to the Indian men and women, and the complete change in life thus compelled, do not require a READJUSTMENT OF THE EXISTING STATE OF MATTERS, FURTHER PROTECTION OF THE INDIAN, AND A BETTER PREPARATION FOR THE NEW LIFE OPENED BEFORE HIM, AND WHICH THE REQUIREMENTS OF THE WHITE MAN COMPEL HIM TO LIVE.

The lack of sufficient education to warn against the terrible evils of consumption, tuberculosis, scrofula, the disease following upon the commerce of the women with the white man, and the contagion which infects so rapidly whole bands, was greatly felt. TO MANY IT SEEMED A CRIME ON THE PART OF THOSE WHO KNEW THESE THINGS AND WHO WERE ENJOYING A SHARE OF THE RICH INDIAN INHERITANCE NOW POSSESSED BY THE DOMINION, NOT TO DO MUCH MORE THAN IS BEING DONE AT PRESENT, AND ALL THAT IS NECESSARY TO STAY THESE PLAGUES.

It required some years to awaken those engaged in the Indian work to a sense of the wrong done in permitting the continuance of the non-education of the Indian men, women, and children in SANITARY MATTERS, and to the absolute necessity for a MORE PROGRESSIVE AND UP-TO-DATE SYSTEM OF EDUCATION—BETTER

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TEACHERS, BETTER BUILDINGS, BETTER EQUIPMENTS, BETTER SUPERVISION AND GUIDANCE WHEN THE PUPILS LEAVE THE SCHOOLS—more complete and common-sense provision in land, grain, cattle, and agricultural implements. NURSES to care for and instruct, and HOSPITAL TENTS to house and separate the dying from the living.

At first it was not admitted that the state of matters as described really existed. Then when facts proved the truth of the statements made it was said that it would not be wise to publish such results. But, fortunately, some were convinced that there would not be a remedy found until those interested were satisfied that the evil existed; and little by little have such facts and statistics been presented and admitted as call for immediate action, the nature of which I very earnestly hope you are now considering, and will ere long make known to the deputation that waited on you.

I rejoice to know that you are closing up the industrial school near Calgary, called ST. DUNSTAN'S. IT WAS A FARCE TO KEEP IT OPEN, WHETHER AT THE COST OF THE GOVERNMENT OR A PRIVATE INDIVIDUAL, SEVEN PUPILS AND SEVEN TEACHERS! When the Reverend Mr. Hogbin wrote and informed me of this I wrote him on the 30th of last December, as follows:

"I note that the Government intends to close St. Dunstan's Industrial School, of which you have been Superintendent, as you have only been able to secure SEVEN PUPILS IN PLACE OF ONE HUNDRED, for which the school is fitted. You must be greatly relieved that you are not longer put in the invidious position of CONTINUING THIS FARCE. At the same time that this change is being made, would it not be a wise thing to suggest that in place of the four boarding schools there should be only two—well built, well equipped institutions, with heads educated in the art of teaching, and with all the equipments for first-class institutions? Would it not be a saving in

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the long run that this should be done? It must be a most disheartening and dispiriting trial to have the machinery and equipment for doing real work and finding A SCHOOL OF SEVEN IN ONE CASE AND OF TWELVE IN ANOTHER. It must be most depressing to the children and most degrading to the teachers. Take these five institutions, with an average attendance of one hundred and twenty-one, a staff of from twenty to twenty-five, at an average cost of about \$25,000. You have FIVE PRINCIPALS WHERE ONE WOULD ANSWER. You multiply your staff by five. Would it not be infinitely better to have a good staff of eight or nine, one principal, and let these institutions be worthy of the name of educational establishments for the Indians? The Superintendent has not yet determined what course is to be pursued, and ere he makes up his mind I should suggest that there should be a strong representation to him that now is the time for a complete change—two up-to-date schools with the equipments necessary, plenty of surrounding ground, good water, ventilation, light, etc., each capable of holding from seventy to one hundred, so that you might have well-ruled schools and all the joy and enthusiasm from these, properly directed by apt teachers."

I very earnestly trust that it may not be too late to take up this matter, and, possibly, let it be the beginning of a new regime in the dealing with our Indian schools.

Although the principals of the boarding schools assert that ventilation is good, and that all connected with them is right, etc., yet THE REVEREND MR. HOGGIN, in his remarks on the pamphlet of DR. BRYCE, returned to your Department, a copy of which he sent to me, makes an admission which is satisfactory to those who have been controverting these statements. It is as follows:

"I DO NOT THINK I CAN QUESTION THE TRUTH OF THE GREATER PART OF HIS STATEMENT OF FACT. IT IS TRUE THAT A LARGE PERCENTAGE (MUCH TOO LARGE) OF THE PUPILS DIE EITHER DURING THEIR

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SCHOOL LIFE OR SOON AFTERWARDS. FOR INSTANCE, OF THE THIRTY-TWO BLACKFOOT BOYS WE HAVE HAD HERE DURING OUR ELEVEN YEARS' EXISTENCE, TEN ARE DEAD," ETC.

I now find that those responsible for these schools where sufficiently accurate statistics are kept do not deny a death rate of from thirty to forty per cent. I do not know what your view in connection with this matter is, but it appears to me to be a very terrible record—the more to be condemned as the usual sanitary arrangements, without which no school with us dare be kept, are almost entirely wanting. THE COMPETITION OF GETTING IN PUPILS TO EARN THE GOVERNMENT GRANT SEEMS TO BLIND THE HEADS OF THESE INSTITUTIONS AND TO RENDER THEM QUITE CALLOUS TO THE SHOCKING RESULTS WHICH FLOW FROM THIS MOST HIGHLY IMPROPER MEANS OF ADDING TO THE FUNDS OF THEIR INSTITUTIONS.

I received with the greatest regret a letter from Bishop DuVernet, in which he says:

"I feel impelled to send you a copy of my letter to the Indian Department, taking the final step. An epidemic of measles has brought things to a crisis. With the reduced attendance we cannot finance the institution. INSTITUTIONS COMPETING WITH US HAVE BEEN KNOWN TO TAKE IN CHILDREN UNDER AGE, OVER AGE, PHYSICALLY UNFIT, ETC., ALL TO KEEP UP NUMBERS. EVEN THE ALERT BAY INDUSTRIAL SCHOOL, WITH ITS PRINCIPAL PAID BY THE C. M. S., and so with more money to pay a Trades instructor competed with our Metalakatla School. THERE IS SUPPOSED TO BE A MEDICAL TEST. IF THIS TEST WERE APPLIED AS IT SHOULD BE IT WOULD SHUT OUT HALF AT LEAST OF THESE IN SOME OF THESE SCHOOLS. IT DOES NOT DO TO MAKE CHARGES, BUT MANY THINGS OUGHT TO BE RIGHTED. THERE IS A GROWING FEELING AMONG OUR MISSIONARIES THAT WHAT

102  
26

25%

2.5 pa  
600



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WE NEED MOST AT PRESENT IS TO STRENGTHEN OUR DAY SCHOOLS."

To this I answered as follows:

"I have felt for some time that it is AN OUTRAGE TO TALK OF COMPELLING THE INDIANS TO SEND THEIR CHILDREN TO SCHOOL WHEN THESE SCHOOLS ARE CONDUCTED IN SUCH A WAY AS THAT THEY ARE THE MEANS OF CONVEYING DISEASE FROM THE ONE TO THE OTHER. I most strongly urged that no child should be allowed to enter the school until a certificate had been given by the medical attendant, etc. You are not the first to complain of THE MOST UNFAIR COMPETITION WHEREBY CHILDREN ARE LURED, NO MATTER WHAT THEIR STATE MAY BE, INTO SOME OF THE SCHOOLS IN ORDER TO GET THE ANNUAL GRANT. THIS IS, TO MY MIND, MOST HORRIBLE. It is not only that the poor little sufferer is penned in without the opportunities that nature gives to a certain extent of throwing off the disease, but he is there TO IMPREGNATE THE AIR AND TO BE THE MEANS OF KILLING OTHER CHILDREN, AND THIS IN ORDER THAT THE PRINCIPAL MAY BE ABLE TO GET THE ADDITIONAL GRANT. I am very glad indeed to know that you have rebelled against such a system."

The school at Alert Bay is one of those that has become a by-word. Two persons who recently visited this school stated that they were disgusted by the appearance, visible to them while paying their visit, of children covered with the evidence of tuberculosis, not only apparently fading out of life, but impregnating the whole of the school with this distemper.

Such cases show the need for the rule suggested by the deputation that no child should be admitted into any school unless on the certificate of the physician in charge, who should be required to exercise proper vigilance in such matters. It appears to me that a strong circular to these officers would ~~not~~ be amiss.

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The BISHOP OF MOOSONEE has just written me a pitious letter, in which he says:

"We have already a SUFFICIENT NUMBER OF INDIAN PROSTITUTES IN CHAPLEAU TO CONTAMINATE ALL THE YOUNG WHITE MEN IN IT, and if there is to be no school here and no enforced education their number will greatly increase. AT THE AGE OF FOURTEEN OR FIFTEEN YEARS THEY BEGIN TO WALK THE STREETS. We have in the school now fifteen of the healthiest brightest and most intelligent set of girls you could find between the ages of seven and fourteen years, and to think of turning these out to be drawn into the DREADFUL WHIRLPOOL OF IMMORALITY is a responsibility I am not prepared to take upon myself personally. We have altogether twenty-four scholars, all healthy, bright, and intelligent, and I believe were any attempt made to close this school the whole town of Chapleau would rise up in arms, knowing well what it would possibly mean for their boys growing up."

The BISHOP OF MOOSONEE has given great assistance in the question of reformation among the Indians and the Indian Schools. No one has a better knowledge than he, and he writes me again:

"I ALSO ADMIT THAT IN A MAJORITY OF SCHOOLS UNHEALTHY CHILDREN HAVE BEEN ADMITTED AND ALLOWED TO SLEEP IN THE SAME DORMITORIES WITH HEALTHY ONES; also that the dormitories have generally been OVERCROWDED and very IMPERFECTLY VENTILATED. It is also true that in many cases the TEACHERS have been UNTRAINED and INCOMPETENT; but what I strongly object to as being so unfair is the fact that all the blame should be laid at the Mission doors. For the last twenty years at least the Indian Department has had its Indian Agents, School Inspectors, and Medical attendants, which have all been paid to see to the Indians' welfare; how is it, then, that they have only made this dreadful discovery now? They admit that the present

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state of this has existed from the first," etc.

I have tried to comfort the dear, good Bishop by informing him of our visit to you and of our most earnest desire to strengthen your hands in every way in our power to inaugurate the new system which we have endeavored to lay before you.

We are now brought face to face with THE PRESENT-DAY EVIL, RAPIDLY INCREASING, to be found in every place where the white man invades the lands of the Indian with the never-failing accompaniments of drunkenness and immorality. What is wanted, in addition to improved schools for children, with all the accessories, is homes where good women can draw in these poor wanderers, who do not know their right hand from their left, and endeavor by common-sense instruction in sanitary arrangements, to DRAW BACK THE INDIANS FROM THE DANCE OF DEATH IN WHICH THEY ARE OCCUPIED.

Cannot there be better supervision? I make no complaint against any individual, but a man must be blind and deaf did he not know that in many places the evils could be very much lessened, if not remedied, if officials

Cannot there be found among the many officials, men who will take a more sympathetic interest in this work? I see by the report that there are 437 officers of the Department at an annual cost of \$274,023, which does not include the 226 teachers of the day schools, and possibly 400 of industrial and boarding schools, which would make a band of over 1,000 people. This, again, does not embrace possibly 400 Clergymen and native workers engaged as Missionaries. Surely with this great army of 1,500 the Department is sufficiently manned to overtake all the work that in the interest of the Department they should be called upon to perform, and to do it efficiently.

Would it not aid you greatly if there were formed a GENERAL COUNCIL OF REPRESENTATIVES OF THE THREE CHURCHES which have expressed a desire to

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co-operate with you, which could meet from time to time in some central point in the Northwest and take stock of the whole field and help in devising some uniform system to be carried out by all?

This would lead people to look BEYOND THEIR PARISHES AND THEIR DIOCESES; tend to prevent unneeded expenditure of money, and to seek a more defined principle in place of localizing the work in all parts by a school and surrounding buildings, to reintroduce where possible THE MISSIONARY WORK which in the past has been reasonably effectual. When I say "missionary work," this to my mind at the present moment, covers very largely the gospel of health.

There should be some reasonable supervision. An Archdeacon collects money for a sawmill at Lac Laronge at a cost of \$2,500.00. He then erects a house at a cost of \$4,000.00, and is endeavoring to raise money for additional buildings, the whole to cost not less than \$10,000. The average attendance of pupils for the last year was twenty-one. Thus there is not only a present outlay of \$10,000, but the cost of the school so long as it lasts will be a tax upon the people. Can such an expenditure in this locality be afforded with so many demands for Missionary work?

A Bishop in another diocese, although there are half-empty schools within a reasonable distance, erects a boarding school at a considerable cost, which must also be a tax on the people for years to come.

People of experience in the work are beginning now to speak most highly of GOOD DAY SCHOOLS. I recently sent you a memorandum which dealt with the experience of the leaders in Indian work in the United States. They dwell not only on the work done to the pupil in the school, but THE WORK DONE BY THE PUPIL WHEN UNDER THE INFLUENCE OF A GOOD TEACHER HE RETURNS FROM DAY TO DAY TO THE RESERVE WITH HIS NEW ASPIRATIONS AND NEW LIFE. It is, however, em-

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phasized that in order to this end you must have a true teacher, good buildings, up-to-date equipments, and a sufficient number of pupils to give life and vigor to the school. From the statistics which you send me, IN 100 OF THE 226 DAY SCHOOLS OF THE DOMINION THERE ARE IN ALL 637 CHILDREN—AN AVERAGE OF SIX AND ONE-THIRD CHILDREN IN EACH SCHOOL. IN SOME of these schools THE AVERAGE ATTENDANCE IS TWO, SOME THREE, SOME FOUR, and so on. Fancy the utter failure of any attempt to do good in these miserable little bands and the distressed, broken-down teacher! WHAT A FARCE OF REALLY EDUCATING AND UPLIFTING! Is it not possible to diminish the number, to concentrate, to better, and to give results to which we may all look with pleasure and satisfaction?

I feel if I continue this further I should really be imposing upon you, although there are some other matters on which I should have liked shortly to touch. When I heard of the adjournment of the House I thought that I should like to either go down to Ottawa or to write to you. We all most sincerely hope that you may be able to utilize what we so earnestly have looked forward to, and, that is, a forward movement in connection not only with the Indian, but with our Eskimo, as to whom recent information tells me that a good many will starve during this winter unless helped.

With all best wishes,

Faithfully yours,

S. H. BLAKE.

There was SO MUCH DIFFICULTY IN MAKING ANY PROGRESS IN THE WAY OF CUTTING OFF INEFFICIENT AND UNNECESSARY SCHOOLS that in order to aid in the accomplishment of this much-needed work it was suggested that there should be an Advisory Committee, composed of six members, two of which were to be chosen

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from each of the Churches prepared to work together in the matter—the Anglican, the Methodist, and the Presbyterian. This Committee had various communications with the Superintendent of Indian Affairs, which resulted in the issue of the statesmanlike paper dated the 14th of last January, in respect of which nine Societies in England unanimously adopted a resolution approving of the proposals made by him. Further communications passed, which resulted in the final proposal of the Superintendent, which is contained in the following letter, which it is hoped will be an historic document, and is therefore set out at large:

Ottawa, April 24th, 1908.

Dear Sir:—

I beg to acknowledge receipt of the Memorandum of the Conference held by your Board from the 24th to the 27th of March, 1908. IT IS GRATIFYING TO FIND THAT SUCH AN UNANIMITY OF OPINION EXISTS IN THE IMPORTANT MATTERS DEALT WITH IN THE PREVIOUS CORRESPONDENCE. CONCURRENCE IN ALL THE MAIN FEATURES OF THE QUESTION SEEMS TO BE SO GENERAL THAT IT IS ONLY REQUIRED TO WORK OUT THE DETAILS INVOLVED WITH CARE AND PROPER CONSIDERATION FOR THE MANY INTERESTS CONCERNED. It was never designed to be the policy of the Department to immediately abolish the residential schools without substituting some efficient means of caring for the pupils who had previously been accommodated therein. It would seem to be well, therefore, to place before your Committee very fully what the Department has hoped would be AN IMPROVED DAY SCHOOL, which might in very many localities be a useful factor in Indian education, and remove to a large extent the ground for criticism which exists even as regards the best residential schools.

I therefore submit herewith plans of an improved building, which it is proposed to erect on one or two

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reserves where the Indians are favorably situated for such an experiment. As you will see, the school is designed to accommodate a teacher and his wife and a nurse. The nurse's sleeping apartment is connected with an infirmary, where a few sick children might be cared for, and a dispensary, where a supply of drugs could be kept on hand. The quarters for the teacher and his family are, it is thought, sufficiently commodious, comprising dining-room, living-room, and bedrooms, with proper kitchen accommodation.

The school building is separated from the residence of the staff, and will form a commodious classroom for tuition at certain hours of the day.

You will observe the buildings are designed to provide for the serving of A WARM MID-DAY MEAL for the pupils in attendance, and to be the headquarters of civilizing influences on the reserve. Accommodation is afforded for sick children and it would be the duty of the nurse to house-to-house visitation to inculcate SANITARY PRINCIPLES, dispense SIMPLE MEDICINES, INSTRUCT THE WOMEN IN THE SIMPLEST METHODS OF NURSING, and TO CARE FOR A FEW CASES WHICH MIGHT REQUIRE HOSPITAL TREATMENT. This feature of the plan might be further extended where the Department has already established a Hospital on the Reserve, and THE PHYSICIAN IN CHARGE OF THE INDIANS WOULD BE EXPECTED TO CO-OPERATE WITH THE NURSE.

The duties of the teacher and his wife would be, of course, limited to educational work; but it is thought to make THE WOMAN'S INFLUENCE A LARGE FACTOR IN THE SCHEME. She will be expected in the character of field matron to take an interest in the women of the reserve and to endeavor by precept and example to instruct them in THE SIMPLEST DOMESTIC ARTS—the making of good bread, the preparation of ordinary articles of diet, the cleanliness of houses, etc., etc. It is expected

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that she would have the assistance of the larger girls in preparing the mid-day meal, which is to be a feature of the scheme, and which it is hoped will largely influence a more regular and interested attendance. The duties of the teacher would be instruction in the simpler branches of scholastic training, and A SMALL GARDEN SHOULD BE ESTABLISHED, IN WHICH THE PUPILS COULD ASSIST IN RAISING VEGETABLES FOR USE AT THE MID-DAY MEAL.

The rate of pay, which might be stated tentatively, would be as follows:

|  |          |
|--|----------|
| School teacher and wife, in cash ..... | \$500 00 |
| Two rations .....                      | 120 00   |
| Free House .....                       | 200 00   |
| Nurse, in cash .....                   | 400 00   |
| One ration .....                       | 60 00    |
| Free quarters .....                    | 100 00   |

As such a type of Day School would be more or less experimental, it should only be established under the most favorable conditions, and at one or two reserves specially selected for the purpose. GENERALLY SPEAKING, SUCH A SCHOOL WOULD BE LOCATED ON RESERVES WHERE THE INDIANS ARE SETTLED. It could hardly be applicable to districts where the Indians are nomadic. It is most important that the personnel of the staff should be the BEST OBTAINABLE FOR THE SPECIAL WORK, and great care should be exercised in the selection of persons to take up this important duty. In fact, the success of the new type of school would largely depend upon the character of those who would be the pioneers in the effort. The forecast might safely be made that such an institution would be A REAL CENTRE OF CIVILIZATION ON THE RESERVE, FROM WHICH GOOD INFLUENCES MIGHT RADIATE IN EVERY DIRECTION.

Having laid before you what in the opinion of the Department would be a useful type of new school, combining some features of both the Day and residential



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Schools, I might now pass to the question of closing certain residential schools. It is needless to say that action in this direction should not be taken WITHOUT VERY SERIOUS CONSIDERATION. As before stated, the Department has closed the St. Paul's Industrial School, the Calgary Industrial School, and the Metlakatla Industrial School, and, it is thought without prejudicing in any way the interests of pupils who had been accommodated therein. Taking up only those institutions which it would seem possible to close WITHOUT DETRIMENT TO THE INTERESTS INVOLVED, the group of Industrial Schools, namely, Regina, Elkhorn, and Brandon, which were designed to meet the needs of the Indians of Manitoba and Southern Saskatchewan, might be considered. It might be premised that ONE WELL-EQUIPPED RESIDENTIAL SCHOOL COULD EFFECTIVELY PROVIDE FOR ALL PERFECTLY HEALTHY INDIAN CHILDREN, who might benefit by the agricultural instruction therein accorded. As the Regina School has for some years been in an unsatisfactory state, and is now in serious financial difficulties, it is thought that it and the Elkhorn School should be merged in the Brandon School, and that we should have at that point a model institution. While this school is administered by the Methodist Church it is thought that pupils of the three denominations could be accommodated there, and that religious instruction and Church attendance for these could be readily and satisfactorily arranged for.

Emmanuel College is now in great financial embarrassment, and it is thought that it should be closed, and THE BATTLEFORD INDUSTRIAL SCHOOL ALLOWED TO ACCOMMODATE THE HEALTHIEST AND MOST PROMISING OF ITS PUPILS. Probably as good a point as any at which to start one of the Improved Day Schools would be in the Carlton Agency, probably on Mistawasis Reserve, where already the Department has had some encouragement in the conduct of a Day School.

The McDougall Orphanage at Morley, being by its

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geographical position an accessory to the Red Deer Industrial School and under the same denomination, might be closed and the pupils from the Stony Reserve drafted to Red Deer. It is open to discussion whether the Stony Reserve would not be a good place to start an improved day school, as the Department already has a hospital on that Reserve.

THE SCHOOL AT OLD SUN'S CAMP, on the Blackfoot Reserve, should be closed at once, as the building IS UNSANITARY, and has BEEN CONDEMNED BY THE MEDICAL OFFICER.

For the present it is thought that the measure of closing the schools should not be pushed any further than these instances, and that a reasonable time might be allowed to intervene before either the Improved Day School is extended to other reserves or further residential schools closed in the West.

WHEN THESE MATTERS ARE AMICABLY ARRANGED and carried out with your Committee, the Department would feel disposed to adopt THE INCREASED SCALE OF PER CAPITA GRANT AT THE REMAINING RESIDENTIAL SCHOOLS IN ONTARIO AND THE WEST. The new arrangement would be carried out under a contract showing explicitly and in detail the various items of expenditure for which the Department and the Churches would be responsible. It is understood that the Province of British Columbia must receive special consideration before any increases are made or schools abolished.

The Department intends at an early date to approach those interested in the education of Roman Catholic children along the same lines, but it is submitted that, as the best interests of all Protestant children are not being lost sight of, but furthered by the present scheme, it should not be wrapped up with the acceptance by the Roman Catholic Church of the same conditions. In other words, THIS SCHEME FOR THE PROTESTANT SCHOOLS SHOULD STAND UPON ITS MERITS.

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In due course a circular of instructions will be prepared for all employees of this Department pointing out their DUTIES AND RESPONSIBILITIES AS REGARDS INDIAN EDUCATION; a copy of which will be sent for your information, and, as before stated, the regulations for compulsory attendance will be revised where necessary.

Yours faithfully,

"FRANK PEDLEY,"

Deputy Superintendent-General of Indian Affairs:

The Rev. R. P. McKay,

Secretary Joint Committee on Indian Education.

Hon. S. H. Blake, K.C.,

Toronto, Ont.

The special Indian Committee, which has been working vigorously in this matter for over five years, presented at the semi-annual meeting of the Board of Management of the M. S. C. C., held on the 30th of last April and the 1st of the present month of May, a report from which the following extracts are taken: These, with the letter of the Superintendent above set forth, form the basis of future action:

### Extracts from Report of the Special Indian Committee, Presented to Board of Management of the M.S.C.C., 30th April, 1908

At the semi-annual meeting of the Board of Management, held on the 24th and 25th October, 1907, two resolutions were unanimously carried, which are as follows:

(1) Moved by Matthew Wilson, K.C., seconded by Dr. L. H. Davidson, K.C.: "That the Board considers IT IMPOSSIBLE TO TAKE UP THE MAINTENANCE OF INDUSTRIAL AND BOARDING SCHOOLS AMONGST THE INDIANS:"

(2) Moved by Dean Farthing, seconded by the Bishop of Huron, and "Resolved, That a committee be appointed

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to consider WHAT REARRANGEMENT, OR OTHER CHANGES IN THE FIELD, could be effected which would secure the greatest possible efficiency combined with the necessary economy, and also to report as to the BEST MEANS OF EFFECTING such CHANGES as they may recommend."

On the motion of Mr. C. Jenkins, seconded by the Bishop of Quebec, certain propositions presented by him were referred to a special committee to consider the general principles that ought to govern the policy of the Church. Amongst these propositions are the following:

"The Government of the country, therefore, should be asked to supervise and support the secular education of the Indians ON THE LINES SET FORTH IN MR. BLAKE'S MEMORANDUM TO DR. TUCKER. . . . The resources of the Church are too limited to admit of any expenditure that can be avoided, and ordinary business rules require that all care and economy be exercised in administration."

Thinking it would facilitate the consideration of the subject, I procured from the Department a map, a copy of which is presented with this Memorandum.

This gives at a glance the distances, the dimensions, the localities still untouched, and presents with reasonable clearness the work covered and that which is left untouched.

In the endeavor to obtain information during the last six months I have written 154 letters and have received and considered from various sources a like number of replies. I also present letters written to and received from various English societies, and with very great pleasure present a much valued resolution, which was passed on the 15th of this month at a meeting held "on Indian education," "at the Church House, Westminster," which resolution endorsed the letter of the Honourable the Superintendent, dated the 14th of January, 1908, and is signed:

(1) By the Governor and representatives of the New England Company;

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- (2) By the representative of the C. M. S.,
- (3) By Canon St. John, representing the Roman Catholics;
- (4) By the representative of the S. P. G.,
- (5) By the representative of the S. P. C. K.,
- (6) By the representative of the Wesleyan Methodist Missionary Society;
- (7) By the representative of the B. & F. B. S.,
- (8) By the representative of the C. & C. C. S.
- (9) By the representative of the M. S. C. C.,
- (10) By the representatives of the Presbyterian C. of E. M. S.,
- (11) By the Honourary Secretary of the Conference.

This is referred to by the Secretary, and I think most rightly, as "a wonderful combination of Christian effort." I sincerely hope that this will strengthen the hands of the Superintendent and make him the stronger in carrying out this work.

Four days after the last meeting of the Board of Management we were able to obtain an appointment from the Superintendent, and on the 29th day of the month the deputation met and discussed fully the questions which had been presented in the papers submitted to the Department prior to the date of the meeting. The Superintendent expressed great interest in the welfare of the Indians, and discussed with the committee at length all the matters which were presented to him. I do not trouble the committee with the earlier communications, as the later documents present fully the position taken by the committee and by the Superintendent and replace all that had passed up to that date.

I also refer to a communication of date the 27th of February, 1908, in connection with the proposed closing of Emmanuel College, the Memorial from the Bishop and the Executive Committee of Saskatchewan in connection therewith; and the memorandum of the Department in reply thereto.

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MANY VERBAL REPORTS HAVE BEEN PRESENTED TO ME BY MISSIONARIES FROM THE PACIFIC COAST TO HUDSON'S BAY, AND BY PERSONS WHO FROM THEIR KNOWLEDGE OF THE COUNTRY SHOULD BE ABLE TO SPEAK WITH AUTHORITY ON THE WORK. The position taken by those WHO ARE NOT IMMEDIATELY ENGAGED IN THE WORK, BUT WHO ARE INTERESTED IN IT AND HAVE TAKEN NOTICE OF WHAT THEY SEE AND HEAR, MAY BE CONDENSED INTO THE FOLLOWING QUOTATIONS FROM A LETTER WHICH I HAVE JUST RECEIVED FROM THE REVEREND JOHN HINES, OF PRINCE ALBERT, SASKATCHEWAN. He states: "I CAN CLAIM DIRECT CONNECTION WITH THE INDIAN WORK IN THIS DIOCESE FOR THIRTY-FOUR YEARS." He is or has been a missionary of the C. M. S., and he says:

(1) "THE BOARDING AND INDUSTRIAL SCHOOLS NOW IN EXISTENCE HAVE NOT, IN MY OPINION, JUSTIFIED THE VERY LARGE AMOUNT OF MONEY THAT HAS BEEN SPENT UPON THEM. The reason why the results have not been more satisfactory, is plainly to be seen by one living on the spot."

(2) "MANY OF THESE CHILDREN SENT TO THESE SCHOOLS, ARE (a) SUCH AS THEIR PARENTS DESPAIR OF BEING ABLE TO RAISE THEMSELVES—INTERNAL AS WELL AS EXTERNAL SCROFULA HAVING BECOME EVIDENT IN THEIR SYSTEMS; (b) ANOTHER REASON IS THAT CHILDREN HAVE BEEN TAKEN IN TOO YOUNG ALTOGETHER—MANY OF THEM BEING NOT MORE THAN FIVE OR SIX YEARS OF AGE."

(3) "THE PRINCIPALS OF THESE LARGE SCHOOLS OFF THE RESERVES HAVE NEVER BEEN ABLE TO KEEP THEM FILLED WITH A HEALTHY AND PROMISING SET OF PUPILS, BUT HAVE BEEN OBLIGED TO TAKE IN VERY YOUNG AS WELL AS DISEASED CHILDREN TO KEEP UP A FAIR AVERAGE, AND AS YOU KNOW, HAVE FAILED TO DO SO EVEN THEN."

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(4) "I think with you that RECORDS OF EX-PUPILS SHOULD BE KEPT."

(5) Personally, I KNOW MANY OF THE YOUNG MEN HAVE NOT TURNED OUT SO WELL AS WAS EXPECTED THEY WOULD. One, and perhaps the main, reason for this is, they were taken into these large school AT A VERY EARLY AGE, and REMAINED THERE UNTIL THEY WERE EIGHTEEN. THEY THUS BECAME ACCUSTOMED TO A KIND OF LIFE WHICH THEY DID NOT FIND AT HOME ON THE RESERVE. They had learned different trades at school, and were competent to do good work at their trades, but THEY FOUND NO EMPLOYMENT OF THIS KIND ON THE RESERVE. After a time they left their homes and came into town. They found the market overstocked with mechanics, and they failed to get employment. They had learned sufficient English at school to enable them to mix and converse with people speaking that language. But the people they associated with belonged to the lower stratum of society, such as the lumber-jacks and the every-day street walkers, and so they got into bad company. When a young man is still in the cradle of civilization, as it were, and is not familiar with the degrees of society among white people, there is but little wonder that he fails to discriminate between one companion and another, and just because his companion is a white man and does so-and-so, he thinks there can be no harm in his doing the same, and BEFORE HE IS AWARE OF HIMSELF HE HAS FALLEN INTO DISGRACE."

(6) "THE INDIAN OF TO-DAY IS FAMILIAR WITH MANY KINDS OF VICE THAT WERE FOREIGN TO HIS NATURE IN MY EARLIER DAYS AMONG THEM, AND CONSEQUENTLY MISSIONARY WORK IS LESS ENCOURAGED NOW THAN THEN."

(7) "THE PRESENT SYSTEM OF RECEIVING CHILDREN INTO THE INDUSTRIAL SCHOOLS AT SUCH A TENDER AGE, AND KEEPING THEM THERE FOR TEN OR TWELVE YEARS, AT A PROLONGED EXPENSE TO

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THE GOVERNMENT, WORKS ITSELF OUT IN THIS WAY. BY THEIR LONG ESTRANGEMENT FROM THE RESERVE LIFE, AND, TO A CERTAIN EXTENT, BEING OUT OF TOUCH WITH THE WORLD IN WHICH THEIR FUTURE YEARS ARE TO BE SPENT, THEY BECOME LESS COMPETENT TO MAKE A LIVING THAN THOSE OF A SIMILAR AGE, WHO NEVER LEFT THEIR HOMES."

(8) "If a boarding school as suggested were started here one of the existing schools would have to be closed, and the present expense be concentrated, as at Atakwakoops. THERE WOULD BE NO USE FOR EMMANUEL COLLEGE. I could make other suggestions, but the above is sufficient for a trial. I BELIEVE THE SOLE REASON FOR THE PEOPLE OF PRINCE ALBERT DESIRING THE CONTINUATION OF EMMANUEL COLLEGE, IS THAT IT BRINGS A LOT OF EASTERN MONEY INTO THE TOWN. PERHAPS NOT HALF A DOZEN IN THE TOWN CARE A STRAW WHETHER THE INDIANS ARE BEING BENEFITED BY THE SCHOOL OR NOT."

(9) "THE IDEAL TEACHER YOU PROPOSE TO GIVE IN EXCHANGE FOR THE PRESENT ONE, we, I speak for all the agents of the Church, WILL REJOICE WITH YOU, if such men as you describe can be found to produce the results you predict from them. An extra \$200.00 a year should help materially, in finding such men."

(10) "AT THE AGE OF FOURTEEN OR FIFTEEN those children who were morally, mentally, and physically THE FITTEST, and desired to learn a trade, COULD BE DRAFTED OFF, say, INTO THE BATTLEFORD SCHOOL, where useful trades could be learned, and if thought necessary classes could be held for higher studies than those given in the reserves.

This being carried out, the staff at THE INDUSTRIAL SCHOOL, INSTEAD OF BEING OCCUPIED IN DOING "NURSERY" WORK, and in TEACHING THE VERY



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ELEMENTS OF EDUCATION, would have advanced and apt pupils to work with—ONLY THE PICK OF THE SCHOOLS WOULD BE SENT THERE, AND HENCE PROGRESS ALL ROUND WOULD BE THE GENERAL ORDER OF THINGS."

This gentleman appears to have had more experience than any man that I have met with, and draws attention to the fact of the intimate knowledge that he possesses of all the matters with which he is dealing. This being the case, IT IS GRATIFYING TO KNOW HOW MUCH HE IS IN ACCORD WITH THOSE WHO HAVE DESIRED TO MOVE ON THE LINES WHICH HAVE RESULTED IN THE STATESMANLIKE UTTERANCES OF THE SUPERINTENDENT, AND HOW ABSOLUTELY NECESSARY IT IS THAT VERY RADICAL CHANGES SHOULD TAKE PLACE IN THE TREATMENT OF THE INDIAN QUESTION.

The following quotations from statements that were obtained during the sitting of the Legislature at Edmonton are put very brief, but should not be passed over. One gentleman coming from the Southern part of the province says: "There are two reserves in his locality—THE PEIGAN AND THE BLOOD. There are about three thousand Indians. His opinion is that the TEACHING GIVEN THE INDIANS IS OF LITTLE VALUE, AND THAT NO GOOD IS ACCOMPLISHED THEREBY. They are taught only such subjects as are taught in the common schools—reading, writing, and arithmetic. There is NO TEACHING ALONG AGRICULTURAL LINES. NO TRADES are taught, and nothing in the nature of MANUAL TRAINING, and there is no teaching in regard to SANITARY MATTERS. THE TEACHER HE THINKS IS MUCH MORE APT TO BECOME AN INDIAN HIMSELF THAN TO IMPROVE THE CONDITION OF INDIAN CHILDREN UNDER HIS CHARGE. The same teacher has been on the Peigan reserve for a great many years, and is at the present time more of an Indian than a white man."

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Another very intelligent lawyer, without giving the locality, gives this general view of the Indian question:

"THE PRINCIPLE AT PRESENT IN VOGUE in regard to the training of Indian children IS ALL WRONG. DAY SCHOOLS WOULD BE BETTER THAN THE INDUSTRIAL SCHOOLS. WHEN THEY LEAVE THE SCHOOLS THE BOYS ARE THIEVES AND THE GIRLS PROSTITUTES. The boys leave school with their hair cut short and with a smattering of learning, which enables them to become CUNNING AND CLEVER THIEVES. When a boy returns from school he cannot be distinguished from a Breed, and is used by the Indians to procure liquor for them. THE HALF-BREED HAS A VERY BAD NAME IN THIS COUNTRY, BUT THE INDIAN BOY WHEN HE HAS RECEIVED HIS EDUCATION AND GRADUATES FROM THE SCHOOL IS WORSE THAN A BREED, AND HIS LEARNING ONLY ASSISTS HIM IN WRONGDOING. There was a case of CATTLE STEALING in his part of the province, where many horses were being stolen, and for some time no trace could be found of them. A number of these horses were located on the land of a Frenchman. This man made a clean breast of the whole affair, and as a result some THIRTEEN YOUNG INDIANS WERE ARRESTED AND EVERY ONE WAS FOUND TO BE A GRADUATE OF AN INDUSTRIAL SCHOOL."

Another very intelligent man from the South confirms this opinion.

Another, connected for years with reserves in different parts of the country, but not as a teacher, and who is stated to be "one of the best authorities on Indians in the country," says: "That in regard to DR. BRYCE'S REPORT, IT IS CORRECT IN ALMOST EVERY PARTICULAR." He goes into detail in the various matters dealing with sanitation, the reason of the large death-rate, the necessity for medical examination, for hospitals and nurses, for better teachers; saying: "ONE OF THE DIFFICULTIES EXPERIENCED IN PROCURING GOOD TEACHERS IS THAT

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THEY ARE IN MANY CASES APPOINTED BY THE CHURCHES, AND THAT THESE HAVE MANY HANGERS-ON, ONE OF WHOM GENERALLY GETS THE POSITION." That "THE EXAMINATION ON ADMISSION TO THE SCHOOL IS NOT AS STRICT AS IT SHOULD BE"; that "scholars are admitted in order that THE GOVERNMENT GRANT MAY BE OBTAINED." A full memorandum will be found with these papers.

This is intended only to be virtually a memorandum calling attention to the documents which accompany it. My one conclusion is that I am more than ever convinced of the ABSOLUTE NECESSITY FOR SPEEDY ACTION IN THIS MATTER, and THAT WORKING HEARTILY WITH THE SUPERINTENDENT ON THE LINES SO CAREFULLY PREPARED AND PRESENTED BY HIM, WILL BE IN THE BEST INTEREST OF OUR RED BRETHREN, and that FROM UNITED ACTION WE MAY LOOK FORWARD TO A HAPPY SOLUTION OF THE MANY DIFFICULTIES THAT ARE PRESENTED TO-DAY IN DEALING WITH THE INDIAN QUESTION.

S. H. BLAKE,

12th April 1908

Confidential.

At this meeting the two following resolutions were passed unanimously by the Board, the first dealing with that of the English Societies, is as follows:

**Resolution Passed Unanimously by the Board of Management of the Missionary Society of the Church of England in Canada, in Toronto, May 1st, 1908:**

Moved by the Hon. S. H. Blake, seconded by Mr. Charles Jenkins:

"The Board of Management of the Missionary Society of the Church of England in Canada has received with the utmost satisfaction the resolution passed on the 15th of this month (April, 1908), at a joint meeting held on Indian education at the Church House, Westminster, endorsing the letter of the Honourable the Superintendent

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of Indian Affairs, dated the 14th of January, 1908, at which representatives of so many English Societies were present who concurred in the resolution. This board thankfully accepts this co-operation in this important matter, and trusts that the combination between the friends in England and in Canada will be effective for good in endeavoring to work out what is in the best interests of the North American Indians.

The other, which dealt with the action of the Superintendent of Indian Affairs, is as follows:

Resolution Passed Unanimously by the Board of Management of the Missionary Society of the Church of England in Canada, in Toronto, May 1st, 1908:

Moved by the Hon. S. H. Blake, seconded by Mr. Charles Jenkins:

"The Board of Management of the Missionary Society of the Church of England in Canada begs to tender to the Superintendent of Indian Affairs its thanks for the manner in which the question of the Indians in the Northwest and British Columbia has been dealt with by him. THE BOARD OF MANAGEMENT WILL VERY GLADLY CO-OPERATE WITH THE DEPARTMENT IN ENDEAVORING TO CARRY OUT ON THE LINES LAID DOWN BY THE SUPERINTENDENT THE VARIOUS IMPROVEMENTS IN THE MANNER OF CARRYING ON THE WORK AMONG THE INDIANS."

These resolutions were passed notwithstanding the discredited protest read by the Bishop of Algoma at the meeting, and notwithstanding the document also THEN READ BY THE SPECIAL REPRESENTATIVE OF THE DIOCESE OF SASKATCHEWAN AS COMING FROM THE BISHOP AND EXECUTIVE COMMITTEE OF THAT DIOCESE, WHICH LATTER PAPER CONTAINS THE FOLLOWING EXTRAORDINARY STATEMENT:

"WE DO NOT PROPOSE TO CRITICIZE MR. PEDLEY'S LETTER ANY FURTHER, EXCEPT TO SAY, THAT THE WHOLE LETTER SHOWS AN ASTONISHING DE-

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GREE OF MISCOMPREHENSION OF THE SUBJECT OF INDIAN EDUCATION. WE BELIEVE THAT THE INDIAN DEPARTMENT WOULD BE BENEFITTED BY BEING SEPARATED FROM THE DEPARTMENT OF THE INTERIOR; PLACED UNDER THE MANAGEMENT OF A MINISTER OF INDIAN AFFAIRS, WHO COULD GIVE HIS WHOLE TIME TO THIS IMPORTANT BRANCH OF THE GOVERNMENT, AND THAT SUCH MINISTER COULD ADVANTAGEOUSLY BE CHOSEN FROM THE PROVINCE OF SASKATCHEWAN, AS WE HAVE A LARGE NUMBER OF INDIAN RESERVES, AND HE WOULD BE THOROUGHLY CONVERSANT WITH THE REQUIREMENTS OF OUR NORTHWEST INDIANS, TO WHOM WE OWE SO MUCH."

A FURTHER LIGHT UPON THE DIFFICULTIES OF OUR SITUATION IS GIVEN IN THE FOLLOWING EXTRACT FROM A LETTER DATED THE 5TH OF THIS PRESENT MONTH, IN WHICH "CURIOSITY OF LITERATURE" THE BISHOP OF SASKATCHEWAN THUS SPEAKS OF THE GOVERNMENT OF HIS PROVINCE IN REFERENCE TO ITS DEALING WITH THE INDIAN SCHOOL QUESTION:

"THE PRESENT SASKATCHEWAN GOVERNMENT PURSUES ITS USUAL TORTUOUS POLICY, AND BY BRIBES OR THREATS COMPELS ITS NOMINEES AND FOLLOWERS TO DO WHAT THEY ARE TOLD."

I MERELY QUOTED THE ABOVE PASSAGES TO GIVE SOME IDEA OF THE DIFFICULTIES THAT ARE BEING THROWN IN OUR WAY IN THE ATTEMPT TO ACCOMPLISH SOME GOOD. IT IS SO ABSURD THAT ONE CAN SCARCELY CALMLY WRITE UPON THE QUESTION OF SEEKING TO BEHEAD THE MAN WHO HAS EARNESTLY TAKEN UP THE INDIAN QUESTION, AND WHO WITH HIS DEPUTY IS ENDEAVORING TO SOLVE IN THE TRUE INTERESTS OF THE INDIAN THIS MOST DIFFICULT AND COMPLEX MATTER. A MAN WHO IS AT THE PRESENT TIME EARNESTLY EN-

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GAGED IN WORKING OUT WITH THE COMMITTEE APPOINTED BY THE CHURCHES A SATISFACTORY AND EFFICIENT MEANS OF ACCOMPLISHING THE OBJECTS STRIVEN AFTER. IT IS NEEDLESS TO SAY THAT THE BOARD DID NOT ACT ON THIS COMMUNICATION. IT IS NOT UNWORTHY OF COMMENT THAT THE LETTER OF THE REVEREND JOHN HINES REFERRED TO IN THE ABOVE REPORT WAS READ TO THIS SASKATCHEWAN MEETING, BUT NO MENTION OF IT WAS MADE BY THE EXECUTIVE COMMITTEE IN THE PROTEST REFERRED TO PRESENTED TO THE BOARD OF THE M.S.C.C. The conclusion of the only man who seemed capable of grasping the whole situation and dealing with it was absolutely ignored and his remonstrance not even referred to.

IT IS NEEDLESS TO CALL ATTENTION TO THE INCREASE OF THE DIFFICULTIES PLACED IN THE WAY OF NEGOTIATIONS WITH THOSE IN AUTHORITY, WHERE SUCH EFFUSIONS ARE FOUND, AND OF THE ABSOLUTE NECESSITY FOR THE ADVISORY COMMITTEE TO REPRESENT ALL THE INTERESTS IN THE CHURCHES, AND FOR THEM IN COMMUNICATION WITH THE DEPARTMENT TO SEEK HARMONIOUSLY TO DEVISE AND CARRY OUT THE BEST POSSIBLE PLANS IN THE TRUE INTEREST OF THE INDIAN.

THIS QUESTION, IF IT IS TO BE SUCCESSFULLY SOLVED, MUST BE REMOVED BEYOND THE RANGE OF MERE PARISH POLITICS, AND MUST BE DEALT WITH ON A BROAD, SENSIBLE BASIS BY MEN ACCUSTOMED TO DEAL WITH MEN.

A GENERAL SCHEME WHICH EMBRACES A PLAN FOR ULTIMATELY BENEFITTING THE WHOLE OF THE INDIANS IN CANADA, NUMBERING OVER 110,000, MUST NOT BE HINDERED BY THE IDIOSYNCRASIES OF A HANDFUL OF MEN BLINDED BY THEIR LOCAL INTEREST, WHICH PREVENTS A TRUE SURVEY OF THE VAST REGION COVERED OF THE LARGE WORK INTENDED

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TO BE ACCOMPLISHED, OF THE DEFICIENCY OF FUNDS, AND OF THE ABSOLUTE NEED FOR THE STRICTEST ECONOMY.

Algoma, in which missionary work has been carried on by the Church of England for nearly eighty years, and at a very large cost, with the result of only six to seven hundred nominal members of the Church of England out of an Indian population of eight thousand; and Calgary, where the work has been carried on at a larger expenditure for forty years, with only four to five hundred nominal members of the Church of England out of an Indian population of five thousand, and where THE WORK HAS ALMOST CEASED TO BE MISSIONARY, AND HAS BECOME LARGELY THE CARRYING ON OF SCHOOLS, MUST NOT BE ALLOWED TO PREVENT THE ONWARD MOVEMENT INTENDED.

NOW THAT ALL ARE OBLIGED TO ADMIT THAT A STATE OF MATTERS EXIST WHICH NEEDS REMEDYING; THAT INEFFICIENT AND UNNECESSARY SCHOOLS EXIST AND MUST BE CLOSED; THAT THE SAVING THUS MADE WILL ENABLE THE INTRODUCTION OF A NEW AND BETTER CLASS OF INSTITUTION; we may all look forward most hopefully to the inauguration of a system which will be fraught with great benefit to the whole Indian work. WITH BETTER SCHOOLS, BETTER EQUIPMENT, BETTER TEACHERS, BETTER SUPERVISION, HOSPITAL NURSES, PRESENT-DAY METHODS OF DEALING WITH TUBERCULOSIS AND OTHER DISEASES SO FATAL TO THE INDIAN, CAREFULLY KEPT STATISTICS OF THE PUPILS, THE FOLLOWING THEM UP IN THEIR RESERVES, AND ADVISING AND SEEKING TO PROCURE SITUATIONS FOR THEM, WITH AGGRESSIVE MISSIONARY WORK AMONG THE NON-CHRISTIAN AND PAGAN INDIANS, WE MAY WELL THANK GOD AND TAKE COURAGE. WORKING IN HARMONY WITH THE INDIAN DEPARTMENT, LET OUR CHURCHES GIVE THE WORLD AN OBJECT LESSON IN

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THE MANNER IN WHICH THE STRONG CANADIAN NATION HELPS, GUIDES, AND UP-BUILDS TO FULL CITIZENSHIP OUR WEAKER BRETHREN—THE CHILDREN OF THE PRAIRIE AND OF THE FOREST.

THE NOBLE WORK OF THE CHURCH MISSIONARY SOCIETY AND OF THE SOCIETY FOR PROPAGATING THE GOSPEL, OF THE S. P. C. K., OF THE NEW ENGLAND AND OTHER SOCIETIES, IN WHICH THEY PROBABLY HAVE NOT SPENT LESS THAN SEVEN TO EIGHT MILLIONS OF DOLLARS, MUST NOT BE ALLOWED TO DWINDLE INTO THE MERE CARRYING ON OF A NUMBER OF INEFFICIENT SCHOOLS. Looking at the actual state of matters, which I trust is now passing away forever, a man would not be honest if in commenting upon it he was not "a very, very severe critic." I have continually urged that THIS IS A GAME WHICH ESPECIALLY WE SHOULD PLAY FAIRLY. WE SHOULD NOT LISTEN TO THE STATEMENT OF AN ARCHDEACON THAT AN INDIAN SCHOOL IS A GOOD CARD TO PLAY ON A LONDON PLATFORM. WHEN LARGE SUMS OF MONEY HAVE BEEN EXPENDED FOR YEARS WITHOUT RESULTS, IT IS NO ANSWER THAT THE MONEY IS NOT PAID BY THE CANADIAN CHURCH, BUT BY ENGLISH SOCIETIES OR THE GOVERNMENT. THESE GREAT ENGLISH SOCIETIES NOT UNNATURALLY LOOK TO US AS QUASI TRUSTEES TO SEE THAT THEIR MONEY IS RIGHTLY EXPENDED, AND WE SHOULD BE VERY JEALOUS LEST THERE SHOULD BE ANY WASTE OF THE MONEY SUPPLIED BY OUR CO-WORKERS. IS THE OLD SPLENDID MISSIONARY SPIRIT DYING OUT? WILL THERE BE NO RESPONSE TO-DAY TO SUCH A DEMAND AS THAT MADE 2500 YEARS AGO:

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof if ye can find a man."—Jer. 5. 1.

What will be the answer to this searching enquiry at



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the great meetings of our Pan-Anglican Congress? SOME OF THOSE ENGAGED IN MERELY EDUCATIONAL WORK COMPLAIN THAT THEY ARE BUT "HIEVERS OF WOOD AND DRAWERS OF WATER" FOR THE SCHOOLS, AND LAMENT THAT THEY ARE NOT ABLE TO GO UP AMONG THE RESERVES AND PREACH THE GOSPEL TO THE POOR PAGANS. The words of our Lord may well be applied to our duty as between the schools and the aggressive missionary work—

"THESE OUGHT YE TO HAVE DONE, AND NOT TO LEAVE THE OTHER UNDONE."—Matt. 23. 23.

LET US BE MEN IN THIS MATTER AND EITHER DO THE WORK OR DROP IT. DON'T LET US PLAY WITH GOD'S WORK. HE HAS HONORED GREATLY THE CHURCH OF ENGLAND WITH GIVING US AN ALMOST UNLIMITED FIELD FOR ACTION IN NORTHERN CANADA. ARE WE TO SHRINK FROM OUR SHARE IN THE ACCOMPLISHMENT OF THAT SPLENDID RESULT—"THE EVANGELIZATION OF THE WORLD IN THIS GENERATION"?

YET, MY FRIENDS, LET NOT EVERYONE CLAIMING THE NAME OF CHRISTIAN HEAR THE VOICE OF THE MASTER, "THE PROPHET THAT IS GREATER THAN MOSES," AS HE GIVES TO US OUR MARCHING ORDERS FOR LIFE—

"SPEAK UNTO THE CHILDREN OF ISRAEL THAT THEY GO FORWARD."—Ex. 14. 15.

STRIKE, BUT HEAR ME!

S. H. BLAKE.

24th May, 1908.

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### ADDENDUM.

In the memorandum which I prepared for the Pan-Anglican Congress, the following table of statistics was omitted. I think it so material to the Indian question that I now print it in connection with this paper:

"The work of evangelizing and educating the Indian, which has been now carried on under the auspices of the Church of England for a sufficient number of years to enable a reasonable test by results to be made, shows that the means employed in some localities have not resulted in apparent success, and the question is raised whether the work should be continued at all in such localities, and if it is to be continued, on what changed lines in order to make it effectual.

|  | Total Indian<br>Population | Anglican    |
|--|----------------------------|-------------|
| 1. & 2. Dioceses of Quebec and Montreal. | 11,380                     | 118         |
| 3. Diocese of Nova Scotia .....          | 2,402                      | 00          |
| 4. " Fredericton .....                   | 1,764                      | 00          |
| 5. " Kootenay .....                      | 4,000                      | 00          |
| 6. " Athabasca ....                      | 3,716                      | 400         |
| 7. " Mackenzie River .....               | 4,616                      | 900         |
| 8. " Calgary .....                       | 5,000                      | 517         |
| 9. " Columbia .....                      | 3,000                      | 570         |
| 10. " Algoma .....                       | 8,000                      | 617         |
| 11. " Ottawa .....                       | 1,520                      | 00          |
|  | <hr/> 45,398               | <hr/> 3,122 |

That is, in these eleven Dioceses, out of the twenty-three in the Dominion, representing nearly one-half of the Dioceses, of a total Indian population of 45,398, only 3,122 are returned as even nominal Anglicans. What should be done?

24 May, 1908.



S. H. BLAKE.